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A

NARRATIVE

OF A

MOST EXTRAORDINARY WORK OF RELIGION

IN

NORTH CAROLINA,

BY THE REV. JAMES HALL.

ALSO A

COLLECTION OF INTERESTING LETTERS.

FROM THE

REV. JAMES M'CORKLE.

TO WHICH IS ADDED

THE AGREEABLE INTELLIGENCE OF A REVIVAL IN SOUTH CAROLINA.

Annexed to the above is an astonishing instance of the Power of Conscience —The folly of Atheism, and a Poem written by a young Lady of Philadelphia, after the death of her Father.

PHILADELPHIA:

Printed and Published by WILLIAM W. WOODWARD, at his Divinity, Law and Medical Book Store, No. 52, Corner of Second and Chesnut Streets.

1802.

TO THE PUBLIC.

THE Publisher is happy to have it in his power to present the candid investigator, with a collection of accounts well worthy his or her serious and attentive perusal. The following Accounts from North and South Carolina, are from gentlemen of piety as well as literature—He does not hesitate to say that their source is good, and their productions genuine.—He further informs his reader, that were he to publish the numerous accounts he is constantly receiving on the important subject, from the other States on the Continent—materials sufficient would present themselves to form a considerable volume. He has accounts from Kentucky from a respectable character—that Religion progresses, and that the genuine fruits of the Divine principle are evidently displayed in the subjects of the late work.—He says, the noise of these meetings appears to have subsided in a great measure, and awful solemnity pervades the different meetings for Divine worship. It is to be hoped that many who have considered the accounts as extravagant—and who were more ready to ascribe the whole to the agency of an infernal spirit, than to the Spirit *of* Jehovah, *when they read the foregoing—consider the characters mentioned in the work—the indefatigable zeal in which they have been employed—the labor night and day, without recompence, but in an anxious Solicitude for the welfare of the souls of their fellow-mortals—will be constrained to say, "the work is the Lord's and marvellous in our eyes." The Beauties of the Evangelical Magazine now in the press, in two octavo volumes, will form a cloud of witnesses on the subject sufficient to cover the sun of worldly Philosophy in the horrors of midnight darkness.*

EDITOR.

W. W. WOODWARD,

Is publishing at his Divinity, Law and Medical Book Store, No. 52, Corner of Second and Chesnut-Streets,

The Song of Songs, which is by Solomon, with a Commentary, Notes, &c. *to be delivered* to Subscribers at 150 cents in boards, neatly printed.

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November 1, 1803.

AN

Interesting Narrative

OF THE

Revival of Religion in that part of N. Carolina, which lies South-west of the Yodkin River. In a letter from the Rev. JAMES HALL, of that State to the Editor.

Iredell County, N. Carolina, May 4, 1802.

SIR,

PLEASE to accept of my grateful acknowledgments for the copy of your proposals for publishing extracts from the Evangelical Magazine, &c. you may expect my interest in promoting your laudable design.

As the revival of Religion has, through the goodness and mercy of God, reached this part of his vineyard, a few sketches, as to its rise and progress, in that part of our State, which lies between Yodkin and Catawba rivers, may not be unacceptable to you; and if they should contribute to the promotion of your design, will tend to our mutual satisfaction.

Last August the revival began in Orange and Gilford Counties, which lie N. E. of the Yodkin. To those the work was chiefly confined until the last week of January, at which time a general meeting was appointed in Randolph County, to the Southward of Guilford, where some of my fellow-presbyters and myself were invited to attend. Accordingly, Dr. M'Corkle, Messrs. Lewis F. Wilson,

Joseph D. Kilpatrick and myself set out with about 100 of our people, having to go from 50 to 80 miles.

We who were ministers went on horse-back, and the rest in waggons. My people about, 40 in number, were alone, except two families who travelled with them. The clergy passed on before the waggons, and arrived at the place of meeting on Friday. That night my people lodged within five miles of the place, where a remarkable circumstance happened among them.

At evening prayer in the house where they lodged, a man about 30 years old became deeply affected, who I believe was pious from an early period of youth. Impressions immediately ran through the assembly like fire along a train of powder; so that in a very short time almost all the young people, who composed about three-fourths of the company, became religiously exercised.

The fathers were filled with astonishment, as none present had ever beheld such a scene.

Nothing but cries could be heard for a considerable time. When those had in a measure subsided, the fathers spent the greater part of the night in prayer and exhortations.

Public worship was begun next day before they arrived at the place of meeting. They took their seats, and attended with composure until the assembly separated, which was in the evening twilight. They then retired to their tent. I did not follow for about half an hour, allowing them some time of relaxation, as I expected our meeting would be a tender scene.

When I went to them they exhibited to me a spectacle truly affecting. Not less than 20 of the young people were lying in sore distress, and uttering ardent cries for mercy. A multitude had collected round them before I came. My brethren and I could do nothing but pray for them, as they were in no situation for conversation.

Some of them, who, I believe, were pious before, obtained comfort that night; the others remained in distress.

Doctor M'Corkle had previously mentioned to me, his desire, that his young people and mine should spend the evening together. After some time spent with us in prayer, he returned to his young people, and found the greater part of them religiously exercised.

Next morning, which was the Sabbath, Mr. Kilpatrick came to me in much distress, and told me, he feared God had forsaken his little flock, as not one of them was affected.

About that time his young people, and some of Dr. M'Corkles, retired to the woods, and spent some time in social prayer. When the hour of public worship approached, and they were about to return, some of them were struck down; and in a short time the greater part of them were so affected, that others were obliged to supply them with fire and camp-furniture; and they lay there until nine o'clock the next day, before they could return to camp.

In fine, before our return home more than nine tenths of our young people were deeply impressed with a sense of the great importance of salvation.

Only two families of Mr. Wilson's people went with him, as they lay most remote from the place of meeting; but of those who went, as great a proportion were affected as of others.

I would not have entered into such a minute detail of so many local circumstances, which singly viewed, might not appear very interesting to the public, only for this consideration. In all our charges, those who followed us to that place were of those families who had been principally engaged in promoting, and holding religious societies, and were engaged in fervent prayer for a time of refreshing from the presence of the Lord; some of them for more than 18 months before that time. And should this little

narrative be thought worthy of the public eye, my design in it is, to encourage God's children to be fervent at the throne of grace, not only in secret, but social prayer.

From what I have known of the fervency and persevering importunity of those families upon whom that remarkable effusion of divine grace fell, I think I never saw a geometrical proposition demonstrated with more clear evidence than I have seen an answer given to the prayers of those pious parents who sent, or conducted, their children on that happy tour.

As the greater part of our young people received comfort before they returned home, it is easier to conceive of than describe the joy of the parents and children at their meeting.

On my return I preached at four different places before I came home; consequently my people were at home a Sabbath before my arrival.

Societies were holden in three different parts of my charge, in all of which the work broke out like fire, and was making rapid progress before I had an opportunity of attending even at one society.

Our meeting in Randolph was on the first week of January. Since that time religion has made rapid progress among my people; and so happy are we in unanimity of sentiments respecting that glorious work, there is not one among us who will suffer himself to be accounted an opposer, and very few seem to view it with disgust. But in many of our neighbouring societies it is far otherwise. Many of our people are opposed to the work; but of those some of the most obstinate have already submitted to it as a display of the mighty power of God.

There are two denominations scattered among us, who bear the Christian name, who are almost, to one individual, opposed to the work. But this need not be thought strange, as it has been a uniform case with them to oppose themselves to what other denominations call the effects of the effusion of the Holy Spirit on the church of Christ.

As to the progress of the work in the counties of Orange, Guilford and Randolph, you will probably have an account from the members of the Presbytery of Orange, whose bounds include those counties.

From a view of the advantages apparently arising from general meetings, the members of the Presbytery of Concord, of which I am a member, appointed one on the last week of January, near the centre of this county.

The number of waggons which came to the ground, besides riding carriages, was about 108. The number of persons who attended on Sabbath, about four thousand.

Divine service began on Friday at 2 o'clock. At that juncture a rain began to fall, which continued until near night. A considerable number were exercised that evening. Next morning a considerable heavy sleet began to fall about 9 o'clock, then snow, which terminated in a heavy rain. This continued until four in the afternoon; and the day was without exception the most inclement of any during the whole winter.

Notwithstanding this, the people collected at ten, in two assemblies, and all ages and sexes stood there exposed until sun setting. Exercises went on rapidly, and large numbers were deeply affected.

The work went on gradually increasing, until Tuesday morning, except a few hours before day on Monday morning, when the camp was chiefly silent. At 9 on Tuesday morning the people were assembled in the centre of the square, and after some time spent in prayer and exhortation, were dismissed. Many who went away unaffected were struck with convictions on their return, and others after they went home.

No attempt was made to ascertain the number of those who were affected with religious exercises, but there must have been during the meeting, several hundreds.

There were present eight Presbyterians, one Baptist, and two Methodist Ministers.

Two weeks after the above meeting we held another, near Morganton, 60 miles to the westward. The country there is thinly inhabited, and the professors of religion few in number; yet a considerable number were deeply affected, and circumstances were as promising as could be expected from the state of the country.

On the 2d. week of March we held another general meeting, ten miles to the southward of the first, at the Cross Roads, near the lower end of this county. The number of waggons, besides riding carriages, was 262. Divine service began on Friday afternoon, and we continued together until Tuesday at noon. Religious impressions began to appear in an early period of the business, and had a remarkable growth until the close of the meeting. Many hundreds were constrained to cry aloud for mercy, of whom many went home rejoicing, as well as others who came to the place under deep distress.

The number of those who were present on Sabbath; was estimated from 8000 to 10000. They were divided into four worshipping assemblies. Those were all numerous. Of ministers present, as far as recollection serves, there were fourteen Presbyterians, three Methodists, two Baptists, one Episcopalian, one Dutch Calvinist, and two German Lutherans.

It was pleasing to those who were friends of vital piety to see such a gradual and increasing work going on, day after day, until Monday, on which day and that night, I suppose that the number of exercised persons was equal to all who were affected on the preceding days.

Many left the place with comfortable sensations of mind; both of those who had been formerly and latterly convicted, and many others went away under deep and heavy convictions.

Two weeks after this meeting we held another in Mecklinburg County, near the southern boundary of this state. The number present was about a third less than that last mentioned.

Twelve Presbyterian ministers, one Baptist and one Methodist attended. Worship began, as usual, on Friday, and continued until near noon on Tuesday.

Never did I see a set of men labour with more assiduity than the ministers laboured from Friday noon until Sabbath night at 9 o'clock, during which time, among the vast multitude which attended, not more than ten persons were visibly affected with religious exercises.

When night came on, the people had assembled at five different places in the encampment, at which the ministers attended. Near the above hour, religious exercises began in all the assemblies; and, from what could be ascertained, there were not more than fifteen, perhaps not more than five minutes of time, when the work began in those several places. Exercises, prayers and exhortations continued during the whole night.

That dispensation, in the eye of the impartial inquirer, is sufficient to obviate the objection against the work, "That it is the work of man—from the power of oratory," &c. as I am certain there were, before that time many instances of more powerful oratory than we were capable of exhibiting at that late period, in such an exhausted state. Nor could such effects be produced by communications from one assembly to another, either by intelligence or noise; for no two of the several assemblies knew how each other was affected until a considerable later period of the night.

At break of day public instructions ceased until nine in the morning. At that time a sermon was preached at the public stand in the centre of the encampment. Few, if any, were exercised until after sermon, when six ministers continued worship by prayer in rotation. This exhibited a scene to which I never saw any thing similar. I am well assured, that many more than a hundred sunk down in less than half an hour; and what was remarkable in such

a scene, there was scarcely a cry to be heard. This I perfectly recollect, that the speakers were distinctly heard during the concert of prayer. But fervent supplications, and cries for mercy soon began.

Shortly afterwards one of the ministers rose to read, and make a few observations on the vision of the *dry bones*, (Ezek. 37. chap.) but such were the cries, and the astonished state of the audience, that I suppose he could not call the attention of twenty persons—He read a few verses, and sat down.

Those in distress were generally taken to their respective tents, where many followed.

Some of the ministers continued at the public stand, others went to the tents where crowds attended. The work went on all that day, and a great part of the following night; so that, I believe, could the aggregate have been ascertained, although the work began at so late a period, as great a proportion was affected as had been at any former meeting.

At our first meeting in this county we had prepared to administer the sacrament of the Lord's supper; but so numerous were the persons in distress, and so loud were the cries, that we declined the administration of the ordinance. At the two latter we removed the communion table to a considerable distance from the places of preaching, where we administered the ordinance without embarrassment. At the first we had about 600, and at the second near 500 communicants.

At all our meetings a considerable number professed to obtain the comforts of religion, and of those I have not heard of one whose conduct has dishonoured their profession.

Praying societies are formed in all our congregations, both supplied and vacant. In those the work seems to be promoted as much, and often more than in our congregational assemblies.

The face of the public, in point of morals, is evidently changed for the better, even in those places where the good work has not reached.

It is to me no inconsiderable proof that the work is carried on by the same divine, omnipresent Spirit, when I behold such a sameness of exercises in the different subjects.

It is granted, that those exercises, or affections which are merely bodily, are very different, which no doubt, arises from the different temperament or habit of body. The same difference is obvious in different constitutions or habits of body, as to swooning, outcries, &c. when the matter of grief or terror is the same, and the distress equally pungent. But those exercises which are mental, appear generally to run in the same channel. This can neither be from sympathy nor imitation; for I have observed the same in the state of Tennesee more than 18 months ago, as well as in various places in this state, where the subjects had never seen any other person in a similar situation.

The first cry is usually for mercy, although I have attended upon sundry persons, who when first struck, have been so overwhelmed with a sense of guilt, that they have told me, they were afraid to ask for mercy. But this state is usually of short continuance.

And among the hundreds to whose exercises I have attended, have been pleasingly surprized to find so few cases of despondency, and not one instance of what may be called despair. This has been the more remarkable, when such sluices of convictions have been opened upon the consciences of sinners, as to extort such bitter out-cries, and produce such terrible effects upon the body.

After fervent cries for mercy, there are usually complaints of unbelief, obstinacy and hardness of heart, together with importunate pleading that those may be renewed. Then there will appear glimmering hopes of salvation through a Redeemer, who seems to appear afar off. Here are pleadings indeed! Sometimes one person of the adorable Trinity, and sometimes another is addressed, according to

his respective province in the economy of man's salvation. This is more especially the case with those who have been previously well instructed in the doctrines of the gospel.

In the supplications of those who are ignorant, there is not such a variety; but even their addresses, especially those of children, are really astonishing. When hopes of pardon appear, the importunity, if possible, becomes more incessant. Never did an humble and dutiful child, pleading for a favour from a compassionate father, offer more humble, fervent and affectionate petitions, than are here used for acceptance with God through a Mediator. O for faith, for more faith, is the usual cry.

When the patient receives comfort, he generally lies silent; wrapt in deep contemplation. Then some rise in raptures of joy and praise; others in silence, with a placid serenity spread over the countenance. In both it is almost incredible what a change it makes on the countenance, which in many will be visible, not only for days, but weeks.

In attending on some of those cases, I have often thought, that were I to set down and commit to writing the manner in which I believe, from the scriptures of truth, the spirit of God deals with a sinner, in bringing him from a state of nature to a state of grace—from the time he is first convicted of the evil of sin until he has a saving discovery of the mercy of God through the mediation of Christ, I know not how I could succeed better than by recording the exercises of some on whom I have waited; although as to others, who are the subjects of severe exercises, it is evident to those tolerably well read in the anatomy of the human heart, that though they rise comfortable, may be still in the bond of iniquity.

This is not saying, but the most scrutinizing christian may be mistaken as to the experiences or exercises of another; but we must form our opinion according to our best evidence drawn from the word

of God. And if among the subjects of the present work some should persevere, and others draw back, this is no more than can be expected; as the production will be according to the nature of the soil on which the seed of the word is sown in the human heart.

When comfort is not obtained in those exercises, the subjects are generally left under deep convictions of sin, and are usually exercised again, some five or six times before they obtain comfort. Of those who have received comfort the first time they have been exercised, I have not known any whose religious hopes have not been afterwards shaken, and have fallen under exercises again. Frequently such will rise under clouds, which will not be removed until they have undergone another, perhaps frequent exercises, before their comforts be restored.

Those exercises do not appear to be confined to those who never had experienced the power of religion before. I believe many are the subjects of them who have long been acquainted with vital piety.

This answers many valuable purposes, as it quickens their graces, brightens their evidences, attaches them more warmly to the revival, and makes them more assistant to the ministers of the gospel.

Nor is this happy revival confined to those who are under visible bodily exercises. I believe that many more are affected in what may be called God's usual way. With many such I have conversed, who appear to be under deep and rational conviction, and who think they have no valid impressions, because they are not the subjects of those violent exercises. Some of this class, with whom I have conversed, who, I have every reason to believe, have availed themselves of the benefits of Christ's mediation, dare not appropriate the comforts of religion, because they have not those extatic joys which they perceive in others.

It is matter of gratitude to every pious mind to see how a propitious Providence has smiled on our general meetings. These have instrumentally spread the work 200 miles, in a greater or less degree, from east to west, and near 100 from north to south; though in those bounds a very small minority have felt its happy effects. But the work is evidently spreading, and we hope will diffuse itself until the whole be levened.

We are extremely happy in the coalescence of our Methodist and Baptist brethren with us in this great and good work. Party doctrines are laid aside, and nothing heard from the pulpit but the practical and experimental doctrines of the gospel.

To-morrow I expect to set out to a general meeting, appointed near the boundary of Guilford and Rowan counties, on middle ground, between the presbyteries of Orange and Concord. Another commences on Friday, the 21st. instant, on middle ground, between the first Presbytery of S. Carolina and Concord. Our members are to divide between those meetings.

May 13th, This day I returned home from the meeting near the Guilford and Rowan boundary. Five Baptist, four Methodist and four Presbyterian ministers attended. The place of meeting was at a house of worship, supplied with a stated pastor of the Baptist church. The happy fruits of our meeting at Randolph now appear there. So great is the work there, arising from that meeting, that the pastor of that church baptized 28 persons on the first Sabbath of this month.

Appearances at our general meeting were much as above described at other places. Many were awakened, and a considerable number professed to obtain the comforts of religion.

A letter I received to day, soliciting my attendance at another general meeting in Rutherford county, 80 miles to the westward, to commence on the first Friday of next month, at which I expect to attend.

The letter gives pleasing accounts of the happy effects of our little meeting near Morganton. The contemplated meeting is to be about 30 miles to the southwest, where it appears that the happy influence of the other meeting has reached them.

What shall we render to the gracious King of Zion for his goodness, and for his wonderful works to the unworthy children of men!

What I have written are mere introductory sketches to what might be said on what I have seen during the last three months. Volumes might be written on the subject. Many of the scenes to which I have been witness baffle description.

At a communion in my own church on the first Sabbath of this month we had a solemnity from Friday noon until Tuesday morning, during which time there was scarcely any recess of exercises day or night, and a far greater proportion of the assembly were religiously affected than I had ever seen at our public meetings.

May God carry on his work until righteousness cover the earth as the waters cover the seas, and the nations of the world become the kingdoms of our Lord and of his Christ.

I am, Sir, your affectionate friend, &c.

JAMES HALL.

Important Letters

COMMUNICATED TO THE EDITOR

BY THE

REV. SAMUEL M'CORKLE,

North Carolina, through the hands of Mr. John Langdon, of Salisbury, Rowan County.

SIR,

IN behalf of Mr. Woodward agreeably to your request I send you facts relative to the Revival which I have not found in the Rev. Mr. Hall's Narrative. They are taken from my letter book, and are of different dates, your friend Mr. Woodward has my liberty to make any religious use of them he may think proper. I know that they are facts, having seen or heard the most of them myself.

LETTER I.

Dated Westfield, Dec. 16, 1801.

SIR,

I HAD before received some imperfect accounts of the revival in Guilford, Caswel and Orange Counties; but have now received a more perfect account by the Rev. Mr. Flin. A remarkable libertine, says he, has been lately struck down, and the stroke has silenced, and confounded his companions. The preacher and people frequently remain all night on the ground in prayer, exhortation or praise. At

a late meeting three* young men were struck down in the act of cutting whips to correct some poor negroes who were crying for mercy; our brethren from Orange have invited us to meet them at a sacrament in Randolph on the first day of the New Year. I design to attend. May the work come this way.

LETTER II.

January 8, 1802.

SIR,

I NOW set down to give you a Narrative of the transactions at Randolph, commencing on Friday January 1, 1802, and continuing until the ensuing Tuesday.

On Thursday, the last day of the last year, I set out from home for Randolph, and lodged in Lexington with some preachers, and a number of people, mostly from Iredel, going on to the same place. The evening was spent in prayer, and exhortation without any visible effect. Next day the preachers arrived at the Randolph-meeting-house; but the Iredel company lodged 5 miles behind.

On Saturday in the interval of two sermons, the congregation (near 2000) were informed that the Iredel company were religiously exercised, in a sudden and surprising matter, at evening prayer in the family or house where they lodged.

This struck, with seriousness every reflecting mind, because the effect did not appear to arise from oratory or sympathy, the causes commonly assigned for this work.

The second sermon was delivered, and the benediction pronounced as usual: but the people paused as if they wished not to part, nor go either to their homes or encampments.

* *Mr. Flin saw them soon after they were struck.*

Just then rose a speaker to give a short parting exhortation: but wonderful to tell, as if by an electric shock, a large number in every direction men, women, children, white and black, fell and cried for mercy; while others appeared, in every quarter, either praying for the fallen, or exhorting bye-standers to repent and believe.

This, to me perfectly new and sudden sight, I viewed with horror; and, in spite of all my previous reasoning on Revivals, with some degree of disgust. Is it possible, said I, that this scene of seeming confusion can come from the Spirit of God? or can he who called light from darkness, and order from confusion educe light and order from such a dark mental, or moral chaos as this! Lord God, thou knowest.

The first particular object that arrested my attention was a poor black man with his hands raised over the heads of the crowd, and shouting "Glory glory to God on high." I hasted towards him from the preaching-tent; but was stopt to see another black-man prostrate on the ground, and his aged mother on her knees at his feet in all the agony of prayer for her son. Near him was a black-woman, grasping her mistress' hand, and crying "O mistress you prayed for me when I wanted a heart to pray for myself. Now thank God he has given me a heart to pray for you and every body else.

I then passed to a little white girl, about 7 years old. She was reclining with his eyes closed on the arms of a female friend. But O what a serene angelic smile was in her face! If ever heaven was enjoyed in any little creature's heart it was enjoyed in her's. Were I to form some notion of an angel, it would aid my conception to think of her.

I took her by the hand, and asked how she felt, she raised her head, opened her eyes, closed them, and gently sunk into her former state.

I met her next day with 2 or 3 of her little companions, I asked her how she felt yesterday? O how

happy," said the dear little creature, with an ineffable smile, and I feel so happy now, I wish every body was as happy as I am."

I asked her several questions relative to her views of sin, a Saviour, happiness and heaven; and she answered with propriety, and as I thought rather from proper present feelings than from past doctrinal or educational information: for when I was afterwards called to examine her in order to communion. I found her defective in this kind of knowledge, and dissuaded her from communicating at that time, tho' she much desired it. This I have since regretted, for I do believe, on cool reflection, that she possessed that experimental knowledge of salvation, which is infinitely preferable to all the doctrinal or systematic knowledge in the world without it. But to return.

I pressed through the congregation in a circuitous direction to the preaching tent, viewing one in the agony of prayer; another motionless, speechless, and apparently breathless; another rising in triumph, in prayer and exhortation. Among these was a woman 5 hours motionless, and a little boy under 12 years of age who arose, prayed and exhorted in a wonderful manner. After themselves I observed that their next concern was their nearest relations.

After this, I went to the nearest encampment, where 7 or 8 were prostrate on the earth; while viewing this scene, a stout young man fell on his knees behind me, and cried for mercy. I turned about. He asked me to pray for him. I attempted it. He arose with some assistance, called for a brother, and gave him and the bye-standers a most pressing dissuasive against delaying repentance; this said he, has been my own case until I saw the Iredel company passing by. They left me restless and wretched. I was forced to follow. I have just come; and have been running from camp to camp, 'till I was able to go no farther. I now cry for mercy, and feel determined to cry until I find it.

After I had gone round the encampments, I went into the wood to see a large number, some of them my own charge, at a distance from the camps. Two or three had retired for prayer and conversation, and were struck; others were led to them by their cries; some of whom were also struck, until there was a large company of spectators, and persons exercised.

I had now viewed the whole as a spectator. My mind seemed to be made up of a strange mass of sensations; and I retired for a moment to make some serious reflections.

Still did the notion of disorder perplex me. What is disorder, said I, and wherein consists its criminality? There is an external disorder which disturbs formal organized worship. This disorder may arise from the fainting of the speaker, or of any of the hearers; or from any sudden alarm, as Hervey has stated in the story of a press-gang in a sea-port in England. Has organized worship been disturbed at Randolph. No! Would the disturbance be criminals if it were involuntary? certainly No. If so Peter might have been disturbed with the cry of his hearers, and Paul with the fall of Eutychus from the third loft. Yet there was no crime.

Where then is that disorder which involves guilt! It is in a multitude of improper, incoherent and wandering thoughts. Do such thoughts pass through the minds of the exercised, or of serious spectators? No. — An awful sense of the majesty of God—a painful sense of sin—an earnest desire to be delivered from it, &c. &c. surely there is no disorder here.

I see criminal disorder through roving eyes, and vacant features. I see it in the conversation of an intoxicated youth. I see it in the giddy crowd running from camp to camp, without a fixed object, and I see it in the conduct of those profane persons who have overturned the sacramental tables, and trampled them under their unhallowed feet. This

is disorder voluntary, and awfully criminal. But who will dare to say this of the poor sinners constrained to cry, even in the great assembly, "Men and brethren what must we do to be saved."

But who constrains? I answer the impression is God's: the expression, ours; and will ever be as the suddeness of conviction, the weakness or energy of the mind; and the sense or aggravations of its guilt.

I had often viewed the unity and variety of God's works, and thought I began to see these traits here. What a sameness in the exercises of all: and yet what a wonderful variety in time, place, means, and degrees of exercises! What a sameness and variety in the persons, faces and voices of men; and also in the natural powers and dispositions of the mind. Surely the God of nature is the God of grace.

Natural affections begin with self, and then spread around: so do the affections that shew themselves in this work. First what shall I do to be saved. Then O my child, my brother, or sister, "Repent and believe." Surely this must be the work of God, and marvellous in our eyes!

After all, it seems an astonishing way to reform mankind. It is not the way I would take to do it. But what is conducted as I would conduct it?—peace or war—plenty or famine—pestilence or health—life or death? No. I can but say O God as the heavens are higher than the earth; so are thy thoughts above our thoughts, and thy ways above our ways.

On the last evening of the solemnity were my difficulties completely removed by the ardent exercise of a man near three score—a man far, very far from enthusiasm, and its constituents melancholy and irrational devotion—a man whose mind was enlightened, long enlightened with the rays of science and religion.

This man felt no pain, nor anxiety for himself. The ardency of his desire or prayer was first excited for a particular person who was impressed: but his

ardency seemed to rise as high as the heavens, and to extend wide as the earth.

It seemed as if God then vouchsafed to answer his prayer, to rend the heavens, and come down, to shine into his heart to give the light of the knowledge of the glory of God in the face of Jesus; and the joy unspeakable even raptures that arise from such a view. Never was prayer offered with more ardor for the extending of this work; nor with more firm, and unbounded confidence that it would be extended.

He seemed to see the glory of all the divine attributes at one view; and to see them all displayed in the progress of this glorious work. He has never since suspected that it was delusion; but has mostly since enjoyed,

"The souls calm-sunshine, and the heart-felt joy."
Which earth can't give, and which earth can't destroy.

And he has ever since expressed an ardent zeal to promote this work.

LETTER III.

February 4, 1802.

THE subject of this letter is the 1st meeting in Iredel called the third creek-meeting, on this I have nothing different from Mr. Hall's statement, except these remarks.

"That persons who had obtained a religious education, and were moral in their general deportment, continued longer under convictive impressions than others who were ignorant, and immoral; but the former had greatly the advantage in the regularity of their exercises, and in the facility and perspicuity with which they communicated them."

"And that, though very young and bashful persons might pray and exhort well under the first exercises or impression; yet they seldom or never succeed so well in future."

"And that, though very young people have gone as far as education or genius could go; yet I have never seen them go beyond. It is indeed saying a great deal to assert that they have gone so far.

LETTER IV.

March 17, 1802.

THE subject of this is the meeting at cross-roads, in Iredel.

The extract not noticed by Mr. Hall, is that a system of Rules was agreed to by the ministers for the more uniform conducting of the work. These Rules are:

1. That persons exercised and crying for mercy should neither be disturbed with prayer nor exhortation, unless when they requested it; or were verging to despair; or becoming careless without gaining consolation.

2. That when consolation came, thanks should be given; yet not in such terms as if conversion and salvation were entirely certain: but only in a judgment of charity hopefully begun, and to be manifested by a future humble active course of obedience to all the divine commandments.

These Rules were suggested by viewing the conduct of some who seemed to push impressed persons too hastily along; and hazard the mistaking of convictions for conversion. Here too much caution cannot be taken; for on the one hand is danger of kindling sparks; and on the other, of establishing

a righteousness of our own; or of getting confidence or consolation that comes not from the comforter.

To these two Rules might have been added two more. 1. Never to make it an object in prayer, preaching or exhortation to excite bodily affections; for in this sense bodily exercise profiteth little. It is not essential to true religion; and is even now but an incidental circumstance which the wisdom of God in directing to purposes most important indeed. 2. That young people, and especially children, who had spoken feelingly, and sensibly under their first impressions should not be pushed forward by their friends to speak again, after these impressions were abated or gone.

Opposers here had time to combine, and show themselves. They were rather sentimentally than really united. One class were infidels, curiosity brought them, they laughed at the disputes of Christians, and cared little about them. Another class were the Associates—They were in angry earnest and wished for disputation. Another class were of the baser sort, low, vulgar drunkards, buffoons and debauchees. These several classes were seldom opposed otherwise than by prayer.

LETTER V.

April 2, 1802.

THE subject of this is the meeting at New Providence.

Extract, not in Mr. Hall's Narrative.

At this meeting has been demolished an infidel-objection that only weak nerves and minds are affected in this work. Here I saw prostrate, a young man, remarkable for the robustness of his body, and energy of his mind, and for opposition resolute and determined.

" O God, were his very words, and must I shrink now? Must I lie here a humble spectacle to the gazing crowd—after a pause " O God have mercy"—but after another—" Did I ever ask it before? No! but often for curses."

Another young man the largest in the assembly was stricken down.

But the most remarkable of all was a gentleman of a strong constitution, and a mind enlightened, and enlarged by science, and knowledge of the world—and in the school of infidelity, a master.

This gentleman I saw soon after he was struck. He passed a night in horrors indescribable. I heard him declare the next morning that he believed this to be a supernatural work; and urged in proof the first of the above young men " whom I know, said he, to have both strength of nerves, and energy of mind; and yet he fell."

His own Narrative first obtained from another, April 27, 1802, and afterwards directly from himself, May 22, is in my letter-book, and is exactly as follows.

LETTER VI.

I WAS, said he, nearly a confirmed deist; and though, religiously educated, despised religion until about four weeks ago. About that time a large meeting was held at Providence. I had the curiosity to attend. For nearly four days I continued on the ground, though often determined to leave it without any unusual impressions, except what were occasioned by the cries of the distressed. Although at sometimes I prayed to be religiously impressed, I never was more careless and hardened in my life until Monday-evening, when sitting in Mr. ——'s tent, reflecting on the strength of my body, and happy state of my mind, notwith-

standing my fatigue and want of rest, I was at once, struck with an unusual sensation in my heart, which in a little time pervaded my chest in general. I felt no pain but apprehended immediate death. I endeavoured to remove it by walking, but in vain. Having returned to the tent the sensation pervaded my whole body, and convulsions, and involuntary gnashing of teeth ensued. Instantaneously these ceased, and I became as one dead unable to move. While this continued which was said to be about two hours, I experienced a dreadful gloom, and confused horrors of mind, but had no particular view of my sins. This resemblance of death was succeeded by other convulsions, and again I felt quiet; and until morning experienced more dreadful horrors which encreased as my bodily strength returned. When the exercise of my bodily organs were tolerably recovered, my horrors ceased without being able to assign the particular cause of their removal.

My first reflections were how I could possibly make a public profession of religion, and exhort as others were doing. A plan was immediately suggested how I might avoid it, which was to attribute all I had felt to fits; and say I had been subject to them before. This however I immediately detected as a suggestion of the devil, and discarded resolving to love God and profess the religion of Jesus Christ, let the consequences be what it would. I then began to enquire what could be the cause of these new and sudden resolutions; for, thought I, it is scarcely possible, that I, who have been one of the most abandoned sinners, could experience a change of heart, without being more dreadfully humbled for my sins, I then indeed saw that they were great and of a most aggravated kind, being committed against so much light and goodness. And although I could not feel humbled for them as I wished, and as I know I ought, yet the Glory, wisdom, justice, grace, and condescension, of God, as displayed in the devise of sal-

vation through a Meciator broke in upon my mind. My soul was filled with admiration and love at the fulness and freeness of his grace in Christ. My heart acquiesced in this glorious way of salvation, and my soul was drawn out in love to the holy and blessed Jesus. Never before did I know any thing of true joy, and blessed be God for this week past, he has permitted me to enjoy his smiles almost without interruption. But I am not satisfied, and at sometimes am led to fear, the whole is a delusion, but glory to God if it should be so it is an incomparable sweet one. O! how sweet to contemplate the glorious character of Almighty God, and his infinite love to sinners through his dear Son.

I am indeed often jealous of my own heart, and this often leads me to examine with great care my exercises, and compare them with the word of God; and the gracious experience mentioned in other good books. And if I am not greatly deceived, I can freely renounce all that is most dear to me in the world, for Christ and his religion. I pray the Lord may enable me to persevere. I desire to thank him I have been enabled to day at court to silence near a dozen of my old deistical companions, by stating to them my own experience. My case evaded all their objections, and they appeared to be struck with solemnity, and alarm.

Connected with the foregoing, which I had from the gentleman's own hand, is the following, which I had from the hand of my friend and neighbour, the Rev. John Carrigan, and also from the lips of three other Clergymen, who were eye and ear-witnesses. To render the account more authentic, I have made no alterations in it, and indeed I saw no need to make any.

SAMUEL E. M'CORKLE.

LETTER VII.

North Carolina, Cabarris County, May 29, 1802.

Rev. Sir,

I HERE transmit you a short, but I think important, statement of facts, to which I had the pleasure of being an eye and ear-witness.

On a late Sacramental occasion, in a neighbouring society, where I had the happiness of attending, my attention was frequently excited afresh by new and extraordinary instances of awakening.

None, however, appeared so pointedly to arrest the public mind as that of a certain gentleman, who experienced his first impressions on Sabbath evening. His own declaration was, that he was sensibly struck in the forehead, as if by the end of a person's finger. He, supposing the stroke to be of the apoplectic kind, became alarmed with the view of instant death—He earnestly desired to have blood drawn, crying out that I cannot live—His alarm of

death gradually abating he spent the night almost in silence; but still disbelieved it to be the work of God's Spirit.

On Monday morning I was awaked by his bitter and piercing cries at a distance—When I went to him, the croud (many of whom were in tears) was listening to his lamentation, which was to the following purport:

" O God what a night I have spent in struggling " against thy Spirit—I have been an opposer and a " despiser of this work—I came here with no better " design yesterday morning, leaving my wife and " children without calling them together for prayer, " or even a wholesome advice—I would not let them " come—I thought I was strong—I so despised the " work and its friends as to begrudge it my presence " —I had philosophized upon it, and could account " for it all to my satisfaction, and that of my deisti- " cal friends with whom I had the greatest happiness " for ten years past.——But where did that philoso- " phy come from, that struck me in the forehead " yesterday—O God, what a creature have I been; " and yet in thy unbounded goodness thou hast " taken hold of me—O the unbounded goodness of " God—O the unbounded goodness of God—O the " unbounded goodness of God—When I came here " yesterday morning I could not have prayed before " four persons, or sung a piece of a hymn: no the " fact was I would not have done it—But now I " could wish the world to hear me—O my friends " it is the work of God, it is the work of God—O " yes it is—I have heard of christians loving one " another, and of one person feeling interested for " the salvation of their fellow-sinners, but I never " knew what it meant or even believed that there " could be such a thing till now—*Pausing awhile* " *he added*—what a change has taken place in my " mind since yesterday morning—My wife will be " glad to see it, and all the friends of Jesus will re- " joice with us—O God may these impressions

" continue—I am afraid of high professions, but " am constrained to acknowledge, from my present " feelings, that if this world with all its glory was in " my offer I would not receive it as an inducement " to exchange my present state for that in which I " was yesterday—I came here and I knew not what " brought me, for I confess I had not the approba- " tion of my own will—I came not to hear sermon, " and when I was here I tried to hear as little as I " could; but God has laid on me his hand in mercy, " when I was not seeking him."

His important exercises in prayer and exhortation, should all be noted, would fill many pages; but I have noted his soliloqui in the above lines, as that through which we may take the most immediate view of the soul's exercises, when under the convictive operations of God's Spirit.

The gentleman has the advantages of a liberal education, and has always so far as I have been acquainted, supported a good moral character, but till that period, by his own confession, had never suspected that there was any reality in religion, but scoffed at such pretensions.—I suppose he is a little above forty years of age.

LETTER VIII.

May 28, 1802.

I HAVE just returned from a general meeting at Waxhaws in S. Carolina, which commenced on Friday 21st instant, and closed on the ensuing Tuesday.

About 20 ministers of various denominations attended, 120 waggons, 20 carts, and 8 carriages, and by a rough computation about 3500 persons, of whom more than 100 were exercised on the occa-

sion, few of whom received the sensible comfort of religion.

I am happy that I attended, because I have returned with answers to two or three objections which were made here, against the least degree of divine agency in this work.

These objections originated from facts that had taken place at two common sacramental occasions, which I had just before attended—one in the vicinity —the other at home. At the first of these the opposers were numerous, wretched, restless and daring. They cursed, and scoffed, and threatened, and fortified themselves with ardent spirits to prevent the stroke, or animate for opposition. And yet not one of them were struck down.

At the other sacrament, a number of females were affected, but not one man. These circumstances could not escape observation, united with another viz. that it is at the close of all our meetings when the body is debilitated and the mind impressed with a long series of dreadful sights and sounds that by far the greater number fall.

At Waxhaws I saw these objections vanish away. About 20 persons fell the first day, the far greater number throughout the whole occasion were men, and few opposers escaped; not less than 12 of the most notorious fell.

The second person that I saw struck was a man who had boasted that he would not fall. However struck he was, fled, fell, was found, and brought to a tent where I saw him, and heard him cry for mercy.

Curiosity had compelled another to attend; and the fear of falling had induced him to drink freely: so that it was doubtful when he was struck down, what was the true cause. Time determined. I saw him 12 hours after, and he was then trying, in ardent language, to express his repentance, love, joy, gratitude, resolution, and hope.

I saw another soon after he had fallen. His companion was gazing on. A respectable bye-stander told me that they were racing horses into the encampment that morning, that they were swearing and talking profanely, that the fallen had boasted that nothing but his bottle should ever bring him down, and that he would not for the value of the whole camp, be degraded by falling for any thing else.

Another was struck down, and by one of the ministers (who told me) he was urged to pray. This he peremptorily refused. He was urged again, and then declared that he would rather be damned than pray.

Such a comment on the enmity, and pride of the human heart I never had before.

After lying all night on the ground, he crept away the next morning, and I heard of him no more.

A remarkable occurrence took place on my return not far from the encampment. A young man was exercised in a thick wood, he was found, and then called for his relatives, and neighbours, to whom he gave a very ardent exhortation.

His exercises were joyful, as they respected himself; but became painful when his thoughts turned on his thoughtless or opposing relatives, and neighbours. But the most singular circumstance was his own solemn declaration, that he had experienced this painful work, in that very wood long before he had ever seen it in others; and therefore he cried out with unusual animation. "O my friends, this work is the work of God, and not sympathy, as some of you suppose."

LETTER IX.

Narrative of proceedings at Jersey Settlement, Rowan County, North-Carolina,

June 4——8, 1802

A SERMON was delivered on Friday to a large thoughtless disorderly croud, which became gradually composed and serious, until Monday, which was the most solemn day that my eyes ever beheld. Near 3000 persons attended, and of these near 300 were exercised throughout the occasion, and perhaps not fewer than the half of them on Monday.

Nothing very unusual at such meetings appeared, until Sunday evening, when a stout negro woman, who had been all day mocking the mourners, fell; and fell in a state of horror and despair that baffles description. In this state she continued with intervals, for three hours. I viewed her all the time, and it was impossible for my imagination to conceive of her being more tormented, had she actually been in hell.

She often roared out, "O hell! hell! hell! Thy pangs have seized me! O torment! torment! What torments me! Hell can't be worse. Let me go there at once. It is my dreadful doom."

She said she saw hell-flames below, herself hung over by a thread, and a sharp bright sword drawn to cut it through. Her exertions, at this moment nor angel nor devil could describe. Two stout negro-men were no match for her struggles. I thought of the man among the tombs with his legion. Such an exercise I never beheld, and I have seen not less than a thousand. No one that saw it, ever beheld any thing that would stand in comparison.

At intervals she cried, "O for mercy! but what have I to do with mercy? No mercy for poor mise-

able me. Hope however began to prevail, and at last she shouted "Glory glory" as loud, and as long as she had roared out "Hell-torment" before.

Astonishing, said she, "I have mocked the mourners, boasted that I could stand, been in hell, and O praise God, praise him, praise him he has brought me out. Never never let me forget to love, and praise, and serve my God, my Redeemer."

Very different, but not less noticable was another exercise on Monday. After a sermon, and two exhortations—arose, with trembling and wild consternation, a man who adjured the preachers before God to say on their conscience, whether they did believe the necessity of these convictions which they had been urging. The whole assembly was struck with solemn astonishment. The preachers, after a pause said with one voice 'We do, we do believe it." He then turned to the assembly, and begged of those who had felt conviction to pray for him, and others who had not. He sat down. An awful silence ensued, and then a prayer was performed for them.

When this scene ended, he rose, and called on all who had not felt conviction to join with him in prayer for themselves. After a short pathetic prayer, he retired.

I afterwards conversed with him. He said that he had never suspected our sincerity; but wished to have the assembly impressed with our public declaration; that his first feeling was a bodily sensation rising from his bowels toward his breast; and that with this sensation arose his resolution to speak, and an impulse irresistable to execute it. And certain am I that, had he studied for a year, he could have devised no plan that would have produced such a solemn effect on the assembly.

In the evening he was severely exercised, and obtained as much consolation as in his own words as "such a sinner could expect." "This said he, is the chief ground of my consolation that I feel reso-

lutions made with a temper which I never experienced before. I think I feel that I am acting from principles, and that I feel the principles from which I act."

This man possesses a large portion of natural understanding, and a liberal education; but regrets that he has been two long wandering through the wilds of infidelity and intemperance. He has firmly resolved to abandon his old companions, chuse new ones, and be another man. May God enable him so to do.

What wonders are doing around us! What think you of a wedding—a gay giddy bride—and a severe exercise on her bridal day? All this has happened in the vicinity of this meeting, and but a few days before it, I conversed with the bride. She said she had thought seriously of this work before; but was not, when struck, thinking seriously about any thing. She was struck soon after the ceremony was performed, and struck in such an awful manner that for some time she knew not what was the matter. Her friends were prodigiously alarmed, and their mirth turned into sober sadness.

She at last obtained a little consolation, and told me she was earnestly seeking for more.

In the vicinity of this place is a man of mid-age who was struck in his bed; and a young woman who experienced all this work in secret five or six years before ever she saw it in others. I know her, and believe that she abhors a lie.

Westfield August 9, 1802. To Mr. Langdon in Salsbury, Rowan County, N. Carolina.

Your's, &c.
SAMUEL M'CORKLE.

Interesting Account.

A copy of a letter from EBENEZER H. CUMMINS, to his friend in Augusta, dated the 7th of July, 1802, in which is contained a true account of a great meeting held in the district of Spartanburgh, South Carolina.

Abbeville, (S. C.) July 7th 1802.

MY FRIEND,

I HAVE just returned from Nazareth, where I have seen and heard things which no tongue can tell, no pen can paint, no language can describe, or of which no man can have a just conception, until he has seen, heard and felt. I am willing that you should have a perfect detail of all the circumstances attending this meeting; and of all occurrences which there took place. But you must here accept the acknowledgments of my inadequacy to draw a just representation; yet, as far as I may be able, I will now give you an account of some things.

The meeting was appointed some months since by the Presbytery, and commenced on Friday, the 2d inst. The grove wherein the camp was pitched was near the water of Tyger River! and being in a vale which lay between two hills gently inclining towards each other, was very suitably adapted to the purpose. The first day was taken up in encampment until 2 o'clock, when divine service commenced with a sermon by the Rev. John B. Kennedy. He was succeeded by the Rev. William Williamson, in an address explanatory of the nature and consequences

of such meetings. The assembly was then dismissed. After some short time, service commenced again with a sermon by the Rev. James Gilleland; who was followed by the Rev. Robert Wilson, in a very serious and solemn exhortation. Afterwards the evening was spent in singing and praying alternately. About sun-down, the people were dismissed to their respective tents. By this time the countenances of all began to be shaded by the clouds of solemnity, and to assume a very serious aspect. At ten o'clock two young men were lying speechless, motionless, and sometimes to all appearance, except in the mere act of breathing, dead. Before day, five others were down; these I did not see. The whole night was employed in reading and commenting upon the word of God; and also in singing, praying and exhorting: scarcely had the light of the morning sun dawned on the people, ere they were engaged in what may be called family worship. The adjacent tents collecting in groupes, here and there, all round the whole line. The place of worship was early repaired to, by a numerous throng. Divine service commenced at 8 by one of the Methodist brethren, whom I do not recollect. He was followed by the Rev. Mr. Shackleford, of the Baptist profession. Singing, praying and exhorting, by the Presbyterian clergymen continued until two o'clock; when an intermission of some minutes were granted, that the people might refresh themselves with water, &c. By this time, the audience became so numerous, that it was impossible for all to croud near enough to hear one speaker; although the ground rising about the stage theatrically, afforded aid to the voice. Hence, the assembly divided, and afterwards preaching was performed at two stages. An astonishing and solemn attention in the hearers, and an animating and energetic zeal in the speakers were now every where prevailing. Service commenced half after two by the Rev. John Simpson at one stage, and

at the other, by the Reverend James M'Elhenney, who were succeeded by the Rev. Francis Cummings. After these sermons, fervent praying, &c. were continued until and through the night, in which time many were stricken, and numbers brought to the ground.

The next morning, (Sabbath morning) a still higher, if possible, more engaged and interesting spirit pervaded the whole grove—singing and praying echoed from every quarter until eight o'clock, when divine service commenced again at both stages, before two great and crouded assemblies.—The action sermons were delivered by the Rev. Robert Wilson, at one stage, and the Rev. William Cummings Davis at the other. I did not hear Mr. Wilson. But Mr. Davis's was one of the most popular orthodox gospel sermons that I ever heard—No sketch, exhibited in words, would be adequate to pourtray the appearance of the audience under this discourse. Imagine to yourself thousands under a sense of the greatest possible danger, anxious to be informed in all that related to their dearest interests, in the presence of a Counsellor, who labouring with all his efforts, should be endeavouring to point out the only way to security; and you may have some faint conception of this spectacle.

Thence ensued the administration of the Lord's Supper. To the communion sat down about four hundred persons. It was a matter of infinite satisfaction, to see on this occasion the members of the Methodist and Presbyterian churches united; all owning and acknowledging the same God, the same Saviour, the same Sanctifier, and the same Heaven. We are sorry to add that the Baptists refused to join; whether their objections were reasonably justifiable, we shall not presume to say.

The evening exercises, although greatly interrupted by the intemperance of the weather, progressed as usual, until about dark; when there commenced one of the most sublime, awfully interesting, and

glorious scenes which could possibly be exhibited on this side of eternity. The penetrating sighs, and excruciating struggles of those under exercise; the grateful exultations of those brought to a sense of their guilty condition, and to a knowledge of the way to salvation; mingled with the impressions which are naturally excited by the charms of music and the solemnity of prayer on such occasions; and to all this added the nature of the scenery, the darkness of night and the countenances of the spectators, speaking in terms more expressive than language, the sympathy, the hope and the fear of their hearts, were sufficient to bow the stubborn neck of infidelity, silence the tongue of profanity, and melt the heart of cold neglect, though hard as adamant.

This scene continued through the night. Monday morning dawned big with the fate of its importance. The morning exercises were conducted as usual. About half after seven, the assembly met the ministers at the stage, and service commenced by the Rev. Mr. Waddel. After which ensued, singing, exhorting and a concert of prayer. At length the business closed with an address, energetic and appropriate, by the Rev. Francis Cummins. In the course of this day many were stricken, numbers of whom fell.

I cannot but say that the parting was one of the most moving and affecting scenes which presented itself throughout the whole. Families, who had never seen each other until they met on the ground, would pour forth the tears of sympathy, like streams of waters, many friendships were formed, and many attachments contracted, which, although the persons may never meet again, shall never be dissolved.

Not one quarter of an hour before I mounted my horse to come away, I saw one of the most beautiful sights which ever mortal beheld. It would not only have afforded pleasure to the plainest observer, but the profoundest Philosopher would have found in it

food for his imagination. The case to which I allude was the exercise of Miss Dean, one of the three sisters who fell near the close of the work. Her reflections presented mostly objects of pleasure to her view. But sometimes, for the space of a minute, she would lose them; the consequence of which was painful distress. By the very features of her face I could see when her afflictive sensations approached, as plain as ever I saw the sun's light obscured by the over-passing of clouds. In her happy moments she awakened in my recollection Milton's lively picture of Eve when in a state of innocence.

Another extraordinary case occurred at the very moment of departure. Two men disputing, one for, the other against the work, referred their contest to a clergyman of respectability, who happened to be passing that way. He immediately took hold of the hand of the unbeliever, and thus addressed him: "If you were in your heart's desire to wait on the means of grace, God would shew you the truth. You may expect mercy to visit you; but remember, my hand for it, it will cost you something; a stroke would not now come at a successless hour." Scarcely had the words dropped from his lips, when the man was on the ground pleading for an interest in the kingdom of Heaven, and begging pardon of God for his dishonouring him and the cause of religion, through unbelief. I understood the man to be a pious man, and his hesitations of a religious and conscientious kind.

Two other men who had been in the croud, where many were lying under the operations of the work, attempted to run off. One, leaving his hat in his haste, ran about twenty or thirty paces and fell on his face. His shrieks declared the terrors and anguish under which he laboured. The other ran a different course about fifty yards, and fell.

The number of those who were stricken could not be ascertained, but I believe it to be much

greater than any one would conceive. On Sabbath night about 12, or 1 o'clock, I stood alone on a spot whence I could hear and see all over the camp; and found that the work was not confined to one, two or three places, but over-spread the whole field; and in some large crouds the ground appeared almost covered. In the course of one single prayer, of duration about ten minutes, twelve persons fell to the ground: the majority of whom declared in terms audible and explicit, that they never prayed before.

There attended on this occasion thirteen Presbyterian preachers, (viz.) Messrs. Simpson, Cummins, Davis, Cunningham, Wilson, Waddel, Williamson, Brown, Kennedy, Gilleland, sen'r. M'Elhenney, Dixon and Gilleland, junior; and an unknown number of Methodists and Baptists.

The multitude on this occasion far exceeded any thing which had come under my observation. There were various conjectures of the numbers present; some allowed three, some four, some five, some six, some seven, and some eight thousand. I had not been in the habit of seeing such multitudes together, and therefore do not look upon myself capable of reckoning any ways accurately on the subject. But I do candidly believe five thousand would not be a vague conjecture. The district of Spartanburgh, where the meeting was held, contains no less than twelve thousand souls. Men of information who resided therein, said, to one who might be travelling, the country would appear almost depopulated, and hesitated not in the least to say two-thirds of the inhabitants were present. Now supposing only one-third to have attended, from that district itself, there would have been four thousand. Besides there were multitudes from the districts of Union, York, Laurens and Greenville; Numbers from Pendleton, Abbeville, Chester and Newbury, and some from Green, Jackson, Elbert and Franklin counties, of the state of Georgia.

Of carriages, the number was about two hundred, including waggons and all other carriages.

In a thinking mind an approach to the spot, engendered awful and yet pleasing reflection. The ideas which necessarily struck the mind were, thousands in motion in a point, where to meet, tell, hear, see and feel the mighty power of God. Believe me sir, no composition can exaggerate the spirit of one by their occasions, although facts may be misrepresented. For a lively miniature, I refer you to an extract of a letter, contained in a book lately published and entitled, "*Surprizing Accounts;*" where this expression is used, "The slain of the Lord were scattered over the fields."

To those who would obviate, ridicule and still entertain a doubt of the divinity of the work, I would reply in the language of Dr. Watts:—

"*LAUGH ye profane and swell and burst,*
With bold impiety;
Yet shall ye live forever curs'd
And seek in vain to die.

"*Ye stand upon a dreadful steep,*
And all beneath is hell;
Your weighty guilt will sink you deep,
Where the old serpent fell.

"*Then you'd confess the frightful names,*
Of plagues you scorn'd before,
No more shall look like idle dreams,
Like foolish tales no more."

I cannot omit mentioning an idea expressed by Mr. Williamson. After taking a view of the general prevalency of dissipation and slothful neglect in religious affairs, he concluded, saying, "These works appear like the last efforts of the Deity to preserve his church, and promote the cause of religion on this earth." To see the brilliancy and sub-

limity of this idea, we need only recur to the state of society for a few years back; especially in the southern states of United America, when and where, Satan with all his influence appeared to be let loose and was going about like a roaring lion, seeking whom he might devour.

This extraordinary work carries in itself, demonstratively the truth of the Christian religion. Men who fall, and many there are who have paid no attention to the holy scriptures, yea, even infidels of the deepest dye, cry out "their sinful state by nature," "their alienation from God," and man's incapacity to satisfy the justice of the law under which he stands condemned," "and of course the absolute necessity of a Redeemer." When receiving comfort from this last consideration, I heard none crying for Mahomed, Bramma, Grand Lama or Hamed; none but Christ was their healing balm, in him alone were all reliance fixed, on him alone was all dependance placed.

It would be exceedingly difficult to draw an intelligible representation of the effects of this work upon the human body. Some are more easily and gently wrought than others; some appear wholly wrapped in solitude; while others cannot refrain from pouring out their whole souls in exhortations to those standing round; different stages, from mild swoons to convulsive spasms, may be seen; the nerves are not unfrequently severely cramped; the subjects generally exhibit appearances, as though their very hearts would burst out of their mouths: the lungs are violently agitated and all accompanied with an exhalation; they universally declare that they feel no bodily pain at the moment of exercise, although some complain of a sore breast and the effects of a cramping, after the work is over; the pulse of all whom I observed beat quick and regular, the extremities of the body are sometimes perceptibly cold. In short, no art or desire would imitate the exercise. No mimic would be able to

do justice to the exhibition. This demonstrates the error of the foolish supposition of its being *feigned*. I will conclude, my dear Sir, acknowledging that all I have here written is incompetent to give you any complete idea of the work. Therefore to you and all who wish to be informed, I say, come, hear, see, and feel.

I am your's, respectfully,

EBENEZER H. CUMMINS.

THE POWER OF CONSCIENCE.

CONSCIENCE is that power of our minds which compares our actions with the law of God, approving that which is good, and condemning that which is evil. Too often it is dormant, unfaithful or defiled, and ſometimes callous, "ſeared, as it were, with a hot iron." Ignorance of the ſpirituality of God's law, hardneſs of heart, and habits of ſin, together with wrong notions of the way of reconciliation to God, keep the ſoul in a falſe peace. Nevertheleſs, when perſons commit atrocious actions, criminal even in the eyes of natural men, and deſtructive of the bonds by which human ſociety is held together, it is often found impoſſible to ſilence the clamours of an accuſing conſcience; and death itſelf, in its moſt dreadful forms, is preferred to the intolerable gnawings of this agonizing worm. Permit me to illuſtrate this ſad truth, by the following ANECDOTE, with which, probably, few of your readers are acquainted *.

"A JEWELLER, a man of good character and conſiderable wealth, having occaſion, in the way of his buſineſs, to travel at ſome diſtance from the place of his abode, took along with him a ſervant, in order to take care of his portmanteau. He had with him ſome of his beſt jewels, and a large ſum of money, to which his ſervant was likewiſe privy. The maſter having occaſion to diſmount on the road, the ſervant watching his opportunity, took a piſtol from his maſter's ſaddle, and ſhot him dead on the ſpot; then rifled him of his jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal. With this booty he made off to a diſtant part of the country, where he had reaſon to believe that neither he nor his maſter were known, There he began to trade in a very low way at firſt, that his obſcurity might ſcreen him from obſervation; and in the courſe of a good many years, ſeemed to riſe, by the natural progreſs of his buſineſs, into wealth and conſideration;

* *Related by Mr. Fordyce, in his Dialogues on Education, Vol. II. p.* 401, *and inserted in the Encyclopædia Britannica, Vol. V. Part I. as a real occurrence which happened in a neighbouring state not many years ago.*

ſo that his good fortune appeared at once the effect and reward of induſtry and virtue. Of theſe he counterfeited the appearance ſo well, that he grew into great credit, married into a good family, and by laying out his hidden ſtores diſcreetly, as he ſaw occaſion, and joining to all an univerſal affability, he was admitted to a ſhare of the government of the town, and roſe from one poſt to another, till at length he was choſen chief magiſtrate. In this office he maintained a fair character, and continued to fill it with no ſmall applauſe, both as governor and a judge; till one day, as he ſat on the bench with ſome of his brethren, a criminal was brought before him who was accuſed of murdering his maſter. The evidence came out full, the jury brought in their verdict that the priſoner was guilty, and the whole aſſembly waited, with great ſuſpence, the ſentence of the preſident of the court, which he happened to be on that day. Meanwhile he appeared to be in unuſual diſorder and agitation of mind, and his colour changed often; at length he aroſe from his ſeat, and coming down from the bench, placed himſelf juſt by the unfortunate man at the bar. "You ſee before you, "ſaid he, (addreſſing himſelf to thoſe who had ſat on the "bench with him), a ſtriking inſtance of the juſt rewards "of heaven, which this day, after thirty years conceal-"ment, preſents to you a greater criminal than the man "juſt now found guilty." Then he made an ample confeſſion of his guilt, and of all its aggravations. "Nor can "I feel, continued he, any relief from the agonies of an "awakened conſcience, but by requiring that juſtice be "forthwith done againſt me, in the moſt public and "ſolemn manner." We may eaſily ſuppoſe the amazement of all the aſſembly, and eſpecially of his fellow-judges. However, they proceeded, upon this confeſſion, to paſs ſentence upon him, and he died with all the ſymptoms of a penitent mind.

Dear Reader, let this remarkable diſplay of the power of conſcience, remind you of what will happen in the great day. In the proceſs of eternal judgment, *the books will be opened.* Probably, the book of God's holy law—the book of God's remembrance, and *the book of conſcience;*—this will prove an exact counterpart of the former. The writing in this book is faint, ſeldom reviewed, and ſcarcely legible; like that, ſays one, which is written with the juice of lemons, not to be read till brought to the fire. That fire, which ſhall try every man's work, will render this writing legible to all the world, and the operation of

conſcience, in every unpardoned ſinner, ſhall be as mighty as in the inſtance juſt related.

Happy believer, who, convinced of ſin, and ſelf-condemned, haſt already known the power of conſcience, haſt had the moſt lively feeling of ſin and its fatal deſert; who, in conſequence of this, haſt fled to the croſs for refuge; whoſe "heart is ſprinkled from an evil conſcience" by the blood of Chriſt; and who can liſten to "the anſwer of a good conſcience by the reſurrection of Jeſus from the dead."

Reſolve, by divine grace, with Job, that thine heart ſhall not reproach thee with allowed ſin as long as thou liveſt; and labour, with Paul, to maintain always a conſcience void of offence towards God and man.

G. B.

THE FOLLY OF ATHEISM.

AN ODE BY DR. DARWIN.

"*I am fearfully and wonderfully made.*"

DULL Atheiſt! could a giddy dance
Of atoms lawleſs hurled,
Conſtruct ſo wonderful, ſo wiſe,
So harmonized a world?
Why do not Arab's driving ſands,
The ſport of every ſtorm,
Fair freighted fleets, the child of chance,
Or gorgeous temples form?
Preſumptuous wretch! thyſelf ſurvey,
That leſſer fabric ſcan;
Tell me from whence th' immortal duſt,
The god, the reptile man?
Where waſt thou, when this pop'lous earth
Front-chaos burſt its way,
When ſtars exulting ſang the morn,
And hail'd the new-born day?
What, when the embryo ſpeck of life,
The miniature of man,
Nurs'd in the womb, its ſlender form
To ſtretch and ſwell began?
Say, didſt thou warp the fibre woof?
Or mould the ſentient brain?
Thy fingers ſtretch the living nerve!
Or fill the purple vein?

Didſt thou then bid the bounding heart
Its endleſs toil begin?
Or clothe in fleſh the hard'ning bone,
Or weave the ſilken ſkin?
Who bids the babe, to catch the breeze,
Expand his panting breaſt;
And with impatient hands, untaught,
The milky rill arreſt?
Or who with unextinguiſh'd love
The mother's boſom warms,
Along the rugged paths of life
To bear it in her arms?
A God! a God! the wide earth ſhouts,
A God! the heavens reply;
He moulded in his palm the world,
And hung it to the ſky.
Let us make man!—With beauty cla ,
And health in every vein;
And, reaſon thron'd upon his brow,
Step'd forth majeſtic man.
Around he turns his wond'ring eyes,
All nature's works ſurveys;
Admires the earth! the ſkies! himſelf!
And tries his tongue in praiſe.
Ye hills and vales! ye meads and woods!
Bright ſun, and glitt'ring ſtars!
Fair creatures, tell me, if you can,
From whence and what I am?*
What parent power, all great and good,
Do theſe around me own;
Tell me, Creation, tell me how
T' adore the vaſt Unknown!

A POEM,

Lately written by a young Lady of Philadelphia, after the death of her Father.

I

THOU uncreated ſource of light,
In times of dark diſtreſs,
O! ſend a ray,
To point my way,
Leſt I thy laws tranſgreſs.

* *According to his M. S. copy.*

II.

When sad perplexities, invade
And rend my tortur'd breast,
Ne'er let my heart
From thee depart,
But on thee fix its rest.

III.

O! send thy spirit to instruct,
Teach me to be resign'd,
And condescend,
My mind to bend,
To what's for me design'd.

IV.

From fond attachments wean my thoughts,
If idols they become,
My way-worn heart,
Inclin'd to part,
With all I ought to shun.

V.

Weak and short sighted Lord I am,
Unknowing what to do;
What to refuse,
Or what to choose,
What fly, or what pursue.

VI.

But thou hast promis'd to give light,
To those who do not see,
This promise I,
Claim and rely,
That thou'lt enlighten me.

VII.

Beyond the path thy law prescribes,
Let not my foot-steps stray,
Nor vanities,
Nor worldly joys,
Block up the Heav'nly way.

VIII.

Thou'st said, a father thou wilt be,
Unto the fatherless;
Thou God of truth;
Then guide my youth,
Up through this wilderness.

IX.

When head-strong passions take the field,
Subdue them by thy grace,
Or when my heart,
With crosses smart,
Oh! speak it into peace.

X.

Thus lowly bending at thy throne,
With all my wants I come,
Oh! leave me not,
To carve my lot.
But let thy will be done.